recourse to the assistance of a third party who -- for remuneration, of course -- undertook to carry out his project. This task was usually confided to Batswa, who did not disdain this type of work, which was quite suited to their taste.

The fact that the law gives the husband the right to punish his wife [277] for the type of oratory under discussion meant that a wife had to exercise some discretion in her choice of expressions. Fearing violent reactions, she often spoke the more serious insults softly.

Since the European penetration women are more daring. For their husbands fear European justice, which follows principles entirely different from their ancestral law. Thus they complain bitterly of the insolence of their wives: "We have become slaves; the women are now all-powerful. They may do as they please, for we can no longer do anything to them." But as soon as native courts are sufficiently educated and are freed from what an eminent colonial jurist has called "the jurisdiction of palavers" (1), they will no doubt effect

1. See A. Sohier, Bulletin des Séances de l'Institut Royal Colonial Belge, Vol. 6, 1935, 1, p. 60 and passim.

a salutary change in this situation.

The emancipation of women is one of the factors that have increased the frequency of divorce. For a man who cannot avenge continuous outrages remains dominated by shame, and the presence of the one who is the cause of it must become unbearable in the long run; whence the indifference, antipathy, hate, and the inevitable results of that permanent confusion in the household.

Men among whom the feeling of modesty was highly developed hanged themselves out of shame instead of attacking the guilty wife. That is what many natives have maintained in talking with me. Nevertheless, I have no knowledge of a present-day example. When this happened, the wife's family no longer took action against their daughter. Nor were they obliged to pay an indemnity, although their child had brought about the death. They simply had to acquit

313x 577 762 themselves of the usual and ordinary obligations incumbent upon them on the death of a son-in-law. Should this be taken as a kind of implied condemnation of suicide? [278]

313x 578 827 626 The wisdom of the elders recommends to youth that they not let anger lead them to brutal acts even where, legally, it is permissible to use force. They do not act in such a way through a policy of adaptation to the present regime. Even before the arrival of the white men, they gave lessons in calm and self-mastery. For serious blows, wounds, and especially homicide could have deplorable consequences legally and even politically (war). They preferred recourse to punishments, such as abstention from food and the refusal of debitum conjugale, which although less violent are not without efficacity. In that way they were also spared the vexation of in-laws, whose pity would be aroused by the wounds and bodily suffering of their child or sister.

578 313x One thing that deserves blows or a good whipping because it is considered a serious failure in the fulfillment of the duties of married life is indifference and negligence in housework. A husband may safely deal forcefully with the situation, although he must first inform the qualified authorities. The following are some examples of such faults: the wife does not give the necessary attention to the kitchen, her children, the cleaning of the hut and court; she neglects her crops, does not go fishing, makes no attempt to obtain salt, etc.; in short, she does not give the required timé and care to the tasks incumbent upon her. She herself, her children, and her house remain disgustingly filthy, her fields and banana groves are invaded by weeds and her pantry is devoid of utensils and food, while she wastes her time doing nothing or rather spends it running about the village, going to one woman's house, chatting with another, spending the better part of her day gossiping. The Nkundó does not put up with this sort of behavior, and no one can reproach him. Even other men and the woman's companions condemn [279] such conduct. Often the woman is ridiculed, and on occasion she may [284] hear unflattering comments such as bɔ̃mot'ɔ̃w'asolɔ́, efufa gɛ́ngamaka, "a gossip, her cloth is to the side," that is, the interminable chatting